

THE
Instructor
JUNE 1945

PRESIDENT HEBER J. GRANT

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

Brigham Young—Nelson White. When Daddy Comes from work—Anna Johnson and Alexander Schreiner. My Dad—Agnes K. Morgan. Trees of the Bible—Ben L. Byer. Elijah at Sarepta—Dorothy O. Barker. Old Glory's Birthday—Myrtle S. Norde. Our Young Writers and Artists. Children's Letters and Hobbies. Wanted—A Pen Pal. Five Little Bells and What They Told—Luacine Savage Clark. For this I Pray—Mabel Jones Gabbott. The Diduevers Do Their Part—Kathleen B. Nelson and Anna Johnson. Across the Living Room Table—Marba C. Josephson. Changes in Church Leadership. Mission, Neighborhood, Home Primary Lessons.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

PRESIDENT HEBER J. GRANT, Editor MILTON BENNION, Associate Editor WENDELL J. ASHTON, Manager

President Heber J. Grant

MILTON BENNION

PRESIDENT Grant has been editor of this magazine since he became president of the Church in 1918, succeeding President Joseph F. Smith, former editor. In recent years, however, he has been so occupied with other responsibilities that he has not had time to devote much attention to this magazine. He has, nevertheless, been interested and has commented favorably on the form and the content of the magazine.

Since the details of his life and public service have been published fully in the daily papers, we shall restrict our discussion to some of his personal characteristics as we have observed them in a period of more than fifty years.

He has always been interested in finance and often talked of financial affairs. He was, however, not interested in money as such, but only in what good might be accomplished through its proper use. He responded very readily to calls for financial aid to any good cause that it was proper for the Church to serve. He also gave freely of his personal funds in aid of social betterment, art, and education.

He was an ardent advocate of the prohibition of the

use of alcoholic beverages and was chairman of the campaign committee that promoted the cause of statewide prohibition. A prohibition law was enacted in Utah several years before the first world war.

He was a liberal supporter of the Social Welfare League, which included in its membership the Parent-Teachers Association, the L.D.S. Auxiliaries, the Ministerial Association, and other religious bodies of Salt Lake City, and various clubs and civic organizations interested in the protection of the youth of the community against unwholesome influences.

Even when his income was small he contributed liberally to scholarships in the State University and deplored the lack of a liberal spirit on the part of many of his fellow-alumni. It was his custom to purchase in quantity copies of books that impressed him favorably and to inscribe and distribute them at Christmas to his friends and many volunteer workers in the Church.

He employed artists who were in financial difficulty, paid them a salary, and distributed many of their paintings to his friends and associates.

President Grant was a member of the General Board of the Sunday Schools until he was released on account of his increased duties to the Church as a whole. He has always been a loyal supporter of the Sunday Schools and often spoke of the debt he owed to his Sunday School teachers.

President Grant was a man of very great energy and driving force. He had always been a very hard worker. It was remarkable how much travelling by team or by automobile he could do, and speaking engagements he could fill in 24 hours; this even after he had passed the allotted age of man. His unwavering faith, his unquestioned honesty and integrity, together with tolerance and disposition to co-operate with honest men and

women without regard to their religious affiliations in promoting every good cause are characteristics that may well be emulated by all.



Our Cover Picture

President Grant's Testimony to the Work of Our Savior

It is a remarkable fact that we can never read or hear of the labors which our Lord and Savior Jesus Christ performed, without taking pleasure in it, while on the other hand, there is nothing so interesting in the life and history of any other individual but what by hearing or reading it time and time again we become tired of it. The story of Jesus the Christ is a story of old that ever remains new. The oftener I read of his life and labors the greater are the joy, the peace, the happiness, the satisfaction that fill my soul. There is ever a new charm comes to me in contemplating his words and the plan of life and salvation which he taught to men during his life upon the earth.

We all know that no one ever lived upon the earth that exerted the same influence upon the destinies of the world as did our Lord and Savior Jesus Christ; and yet he was born in obscurity, cradled in a manger. He chose for his apostles poor, unlettered fishermen. More than nineteen hundred years have passed and gone since his crucifixion, and yet all over the world, in spite of all strife and chaos, there is still burning in the hearts of millions of people a testimony of the divinity of the work that he accomplished.

Ezra Taft Benson (1)

JOHN HENRY EVANS

The Plains

As the reader may have observed, Elder Benson's autobiographical sketch comes to an end at the time of his call to the Apostleship. This was on July 16, 1846. He was ordained a member of the Council of the Twelve by President Brigham Young. The Saints were then on the Plains, and were preparing to go farther west, to the Rocky Mountains. He took the place of John E. Page, who, finding Mormonism too hard to live, had advertised in a Pittsburgh paper that he was open to a bid as a preacher by any religious denomination.

The Council of the Twelve then comprised the following members: Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, Lyman Wight, and Amasa M. Lyman. Wight, however, was as good as out of that quorum, for he had gone to Texas, with a few families, and was shortly excommunicated from the Church. These ten men formed

the presiding council of the Church, since there was no First Presidency at that time. It was a notable group, and the new Apostle was not the least among them.



Ezra Taft Benson (1)

Brigham Young, the president of the Twelve, had had experience in England and in this country, and executive experience in conducting the exodus of his people from Missouri, but he had not shown the qualities he was to exhibit in the West, of leadership in large affairs, great driving force, and mastery of

new situations. Heber C. Kimball, the prophet of the group, was not only a great missionary, for he had been chosen by the Prophet Joseph to open the English Mission, but also an extremely wise man, with a rare sense of humor. These two were bosom companions.

Orson Hyde and the two Pratt brothers were already outstanding preachers. Elder Hyde had gone to Canada and then to England, to proclaim the New Movement, and, in the Dominions had shown great talent in the pulpit. Parley P.

Pratt was the poet-preacher of early Mormonism and a writer of good prose as well. Orson Pratt, the philosopher of the group, was an astronomer, surveyor, and mathematician as well as a great theologian. The acquisition of these three men by the Church, especially at the time they were converted, was most fortunate.

Elder Taylor, an Englishman by birth and a Canadian by adoption, had been a preacher, as had also Elders Hyde and Parley P. Pratt. Vigorous in mind and body, a passionate lover of personal liberty, he championed the new Church and the new prophet everywhere with great ability, arder, and force. Elder Woodruff, a Connecticut Yankee, was mild-mannered, highly spiritual, and an effective missionary, who had gathered people into the Church wholesale. Elder Smith, of a judicial turn of mind, was a man of unusually stable character, excellent judgment, and later, on the advice of President Young, a practicing lawyer. Elder Richards was the only professional man among the leaders of the Church, a ready worker with pen and mind, and what we would call nowadays a "progressive," always reaching out for the new and untried. Elder Lyman was widely read, an independent in thought, and kept up with the times in his researches and investigations.

Moreover, these were all young men, as the times demanded. The whiskers in the photographs of most of them should not deceive us

as to their age—as they often do. Young was forty-five, Kimball forty-five, Parley P. Pratt thirty-nine, Orson Pratt thirty-five, Taylor thirty-eight, Woodruff thirty-nine, Smith twenty-nine, Richards forty-two, Lyman thirty three, and Benson thirty-five. The average age of these eleven men was thirty-eight. Five States and a foreign country were represented in the Council: Vermont, New York, Connecticut, New Hampshire, and Massachusetts; the foreign country was England. On the list, too, were a carpenter, a blacksmith, a miller, a doctor, a student, three preachers, and two farmers. Elder Benson had been a farmer, a hotel proprietor, a promoter, and a nurseryman before becoming an Apostle.

Such were the men who were to conduct the exodus from the Mississippi to the Great Salt Lake

Elder Benson, as the reader knows from the preceding sketch, was not new to the workings of the Church. Converted in July, 1840, as we have seen, he had become active almost immediately. Even in Quincy, where he was baptized, he was chosen by Hyrum Smith to be a counselor in what was designated as a "Stake." After moving to Nauvoo, he was made a member of the High Council, and went on missions to the East. On one of these missions, also, he tasted of the kind of feelings which the outsider entertained for the Saints. At a place called Cabbotville, in Massa-

chusetts, he was all but mobbed. With his companions, Elder Q. S. Sparkes and Elder Noah Rogers, he met with considerable opposition. "While Elder Rogers was preaching," says the record, "someone threw stones through the window, and one of these hit Elder Benson on the thigh." When the Elders left the building, after the meeting, "the mob threw stones at them, which flew like hail, but did not injure any of the brethren."

This, remember, was in a State whose culture had become a proverb in America!

In New Jersey Elder Benson became a conference president, and, after he returned home, as noted, he was made a High Councilor in Nauvoo. In October, 1844, he was chosen by President Young from the High Priest's quorum to "go abroad in all the Congressional Districts of the United States, to preside over the branches of the Church," in one of the regional areas. Before this he had been one of hundreds of Elders to go out and try to convince the voters of America that Joseph Smith would make the best President of the United States, and was away on this mission when the Prophet was killed.

On the Plains there was plenty of work for the leaders, of whom Elder Benson was now one, even prior to his call to the Apostleship. Thus, on March 27, 1846, we read that "about 10 o'clock Ezra T. Benson, in company with other brethren, left headquarters on the Chariton

River in carriages and on horseback; and, after passing through one mud hole only, which was about six miles in length, arrived at Captain Averett's tent, where they met Elders Parley P. Pratt, Orson Pratt, George A. Smith, and Bishop George Miller, who [had] returned with President [Young] and company to Parley P. Pratt's encampment on the east fork of Shoal Creek, and assembled the Council [of the Twelve] at the tent of George A. Smith." Here, and at this time, Brigham Young was "unanimously elected to preside over the whole Camp of Israel" and "Ezra T. Benson as captain of the first hundred." The Camp, as the reader may know, was organized about this time into tens, fifties, and hundreds, with officers over all the divisions.

Two days later Elder Benson, with four others, was appointed "to go through the Camp and ascertain the situation of the wagons, horses, etc." This was before his selection for the Apostleship. Thereafter Benson was called "Captain," and met regularly with the leaders of the exodus. In April we read of the establishment of a kind of employment agency. It was the suggestion of "Captain Ezra T. Benson and Albert P. Rockwood," who brought in "a blank form, on which the daily employment of each individual could be entered, showing the conduct of every person in the Camp."

This was obviously an effort to see that there was no idleness

among the trekkers and also, perhaps, to economize on the available labor in the Camp. Individual desires and plans were necessarily at a minimum and community welfare at its maximum, as became a people of the same religious faith in transit. The Saints as a commonwealth were at the road-crossing, where they would survive or perish according as they took this or that means through their leaders, the Twelve. And so, as Franklin had put it in another but not dissimilar situation, they must hang together if they would avoid hanging separately. Everywhere, therefore, there was fine teamwork.

One should get the situation on the Plains clearly in mind. At one time, in 1846, there was almost a continuous stream of covered wagons, extending from the Mississippi to the Missouri, a distance of about three hundred miles. At this time there were upwards of two thousand Saints still in Nauvoo: the very poor, the sick, the aged, and children. They were without the necessary facilities for the journey to the Missouri. Mormonism was therefore on the march—perhaps thirty thousand people. It was a great spectacle. Nothing like it had occurred before in American history.

As the spring appeared, groups paused here and there along the way, to plow, to fence and build houses, to plant wheat and oats and potatoes, for the benefit of those of the faith who were to follow.

One such place was named Garden Grove. Garden Grove was on the Grand River, in Iowa, one hundred and seventy-two miles out from Nauvoo. The advance wagons reached this place in late April, 1846, and, having, by great teamwork, planted and sowed and built here, they moved on, leaving only enough men to take care of things till the rest came up.

The same thing was done at another point, farther west. It was named Mount Pisgah, and was one hundred and seventy-two miles from Nauvoo. The advance company reached this place in mid-May, of the same year. Mount Pisgah, however, remained longer than Garden Grove as a Mormon settlement. For, in addition to settling here in large numbers, the Saints had an organization. The officers were: William Huntington, an elderly man, Charles C. Rich, and Ezra T. Benson. On May 21, we are told, "a council of the camps had under consideration the subject of sending an exploring company to the Rocky Mountains that year." The plans, though, were frustrated by the call of the Mormon battalion, to fight in the war with Mexico.

Most of the Saints on the march continued on to Council Bluffs, on the east bank of the Missouri, where they spread out up and down the river, to settle, to cultivate the land, and to build temporary homes. As a rule, they settled in towns, so as to have protection from the Indians and to enjoy educational and

religious advantages. For everywhere they had schools and meeting places. After a while, too, they had a newspaper, *The Frontier Guardian*, whose editor was the enterprising Apostle, Orson Hyde, and this sheet continued long after most of the subscribers had reached the valley of the Great Salt Lake, soon to be, with a large surrounding area, the State of Deseret. Before long another town, the largest of the Mormon settlements on the Missouri, was established on the west bank of the river. It was called Winter Quarters, and was in Nebraska.

The Mormon leaders had obtained the consent of the governments involved in this region before passing through it or settling there, although they were being pressed all the time to move on into the West.

If, then, one imagines, at first, a three-hundred-mile line of covered wagons, stretching between the two great streams, westward bound, and, later, as the end rolls up, the settlements at Garden Grove, presently to be abandoned, and Mount Pisgah, more or less permanent-looking, with settlements dotting the landscape on the east bank of the stream, and the largest town on the west bank, with thousands of people in houses and tents and wagons, when they are not in the fields or on the dusty roads, and tens of thousands of cattle and horses and sheep, all in a red sea of tall grass and under a baking sun—if one imagines all this, one will get a pic-

ture of the Mormon scene on the Great Plains, in the summer of 1846.

Some particulars, as they concern Ezra T. Benson, will help to visualize the picture. This new apostle fitted admirably into this picture, because he was a pioneer, strong and young and wise.

Elder Benson's home seems to have been, at least during the first months after his call, at Mount Pisgah, where he had been a presiding officer. But he traveled a good deal to and back from the settlements on the east and west banks of the Missouri. Once we find him carrying letters, twenty-one of them, "from Mount Pisgah" to the western towns. This was the sort of mail system which the Saints had on the Plains then. Everyone who traveled was apt to be given a bundle of letters.

"About 2 p.m.," says a record, in December, 1846, "President Brigham Young rode in his carriage, accompanied by Bishop Newel K. Whitney and Dr. Willard Richards, on the hill [what hill is not specified], where they met Wilford Woodruff, John Taylor, Geo. A. Smith, Amasa M. Lyman, and Ezra T. Benson. They pitched a tent and covered the ground with buffalo robes." Obviously they wished to be undisturbed at a meeting of the Council.

On December 4, of this same year, Elder Benson assisted "several hands" in finishing a house for Dr.

—More on page 256

Pioneers of Southern Utah

WILLIAM R. PALMER

Bengt Nelson

Mormonism brought many thousands of converts from the poverty and want of the overcrowded Old World to the poverty with opportunity to dig out that was early day Utah. Most of those emigrants, stimulated by the spirit of the people and the leadership of the Church, built comfortable homes as fast as they could, developed farms, acquired property and livestock and became independent and happy. They became the best type of citizens that any country can have, sturdy, honest, thrifty, industrious, steadfast, Bengt Nelson was one of these.

Bengt was born in Lomma, Sweden, September 28, 1834. He came of sturdy, honest stock. The family were Lutherans. The father was not a very religious man but the mother was very devout. She read the Bible daily aloud to her family and taught her children prayer and all the Christian virtues.

The Nelson family was poor and the old father slaved early and late to keep the wolf from their door. He rented a small farm for which

he paid three full days' work out of every week in the year as rental. Then he did his own work early and late and hired out during the usual working hours of the three days that were left, to increase the family's meager income. He was a strong and willing worker and always had employment at the top wages, which in all his life never exceeded twenty cents a day. When the boy Bengt was ten years of age he was hired out to herd swine at five cents a day, and a year later

he went from farm to farm threshing grain with a flail at ten cents a day, and that was considered good wages.

In his early teens the boy went to live with his mother's brother, a building contractor in Malmo, Sweden, to learn the mason trade. He liked the work, was ambitious to learn and soon became a master tradesman. At eighteen he left his uncle and went into contracting on his own. His first job was building a good sized store, and on this he did a good job and made good money on the contract.



Bengt Nelson

The family home now was in the little village of Terraberga and about that time stories were circulating about a strange new religion from America which the Government was trying to suppress. The newspapers told of its missionaries being arrested and locked up, of forbidden meetings being broken up, and that some of its missionaries had been banished from the country. The stories were causing quite a commotion.

One day Bengt was invited by a friend to attend some conference meetings of the sect in Malmo and he walked fifteen miles to go and hear what the Mormons had to say for themselves. The meetings were held April 15, 1854 and Bengt sat through them all and listened with keenest interest and surprise. Every word of the sermons and testimonies thrilled him and he knew that he had listened to the true gospel of Jesus Christ. At the close of the conference he walked up and applied for baptism and was granted his wish that evening.

Bengt soon learned what answering his conscience was going to cost. His new found faith seemed so simple and glorious to him that he thought everybody would accept it if only they would listen to its glad message. He went first to his uncle, the man from whom he learned his trade and with whom he had always been such a favorite. The man was shocked. He flew into a rage and drove Bengt away from his home. His father and his sisters, one married and one single, hung their heads in sorrow but said nothing.

His friends and companions withdrew from him in cold disdain. He could not understand them and he felt like the world all at once was turning against him.

He read his Bible and the tracts the missionaries had given him and the Lord heard his prayers and comforted him. Then one day his married sister and her husband joined the Church and a little later his younger sister also. Still the good old father listened but said nothing. Persecution grew intense against the family and those that had joined the Church decided to emigrate to Utah.

November 19, 1853 in company with 143 other Scandinavian Saints they bade good-bye to Sweden and set sail for America, the land of their hopes.

Things went badly for them from the start. Rough seas battered their boat so badly that they were transferred to another at Liverpool. Bad weather continued and after several days at sea this boat put back to Liverpool for repairs. The company transferred to a third boat in which they finally reached New Orleans, February 23, 1854. A trip up the Mississippi River in a steamboat brought them to Saint Louis where they met Apostle Erastus Snow.

The Nelsons by now had spent all their money and had to drop out of the company of Saints with whom they were travelling. The brother-in-law found work and remained in St. Louis but Bengt and his younger-sister, Caroline, on the advice of Erastus Snow, went up the Missouri River to a cooler climate.

At Atchison, Kansas, Bengt got

work at his trade. He was sent out at two dollars a day and board to build houses and stables for the government at Fort Kearney. Caroline found work as a housemaid in Atchison. On shipboard Caroline had found another Swedish girl of her own age named Ellen Johnson and the two became fast friends. They had stuck together and at Atchison Ellen, too, had taken employment as a housemaid with a family named Saxon. A little girl of the family named Ida was Ellen's special charge. When Ida Saxon grew up she married William McKinley, moved to the White House, and became America's first lady.

When at last the Nelsons had accumulated enough means to take up their journey to Utah, Caroline begged Bengt to let Ellen Johnson come with them. It was arranged with Captain Frank Woolley that the girls would cook for the camp and Bengt would pay thirty dollars extra passage money for Ellen's fare. Out on the plain one morning Bengt told the girls he had dreamed in the night that he and Ellen would get married and asked if she thought "such a thing could ever come to pass." "Yes," she said quietly, "it will come to pass and Captain Woolley will perform the ceremony. I had the same dream last night." One week after they reached Salt Lake City the dreams were literally fulfilled.

Leaving Caroline in Salt Lake City with friends, on the advice of President Young, Bengt and his bride of a week joined a company who were coming south to settle

in Iron County. They arrived in Cedar City late in November, 1856, with all their earthly possessions in two small bundles on their backs. The bishop sent them alone to Iron Springs to herd cattle for the winter. Their only shelter was a dugout in the side of the creek bank. A small recess in the bank served as heater and cook stove. The roof and front enclosure were made of willows and their very scanty bedding was kept up off the damp ground by a few pieces of old lumber. The Indians gave them some bad frights and took all their food supplies a time or two and while Bengt herded the cattle during the day, Ellen sat shuddering and weeping alone in the dungeon that was their home. It was the dreariest winter of their lives, and that was the honeymoon.

In the spring they moved to Cedar City. Obtaining a lot in the new townsite they built a dugout and were the third family to settle in the present city. The people then were living in the old fort. Coming thus early, Bengt found employment at his trade building homes in the new city. He was the only mason here after the big move of 1858, and up into the late 1870's he built every brick and adobe house and every public building in the city. He planned and supervised the building of our fine old tabernacle that many architects praised for its beauty of line and proportion.

In April, 1877 Brother Nelson was called to take a mission to his native land. He started at once and served two years in that field.

While there he fought out his religious differences with the uncle who had driven him from his home and had the great joy of bringing him and his wife with others of his kinfolk into the Church. Returning home he was chosen a member of the bishopric and was prominent in Church work all the rest of his life.

By thrift, industry and good management he became well-to-do financially, yet spirituality was his dominating characteristic. His life was so circumspect and upright that no one ever thought of questioning his honesty or integrity. In this he became a sort of community standard, and, "as honest as Bengt Nelson" was a common saying. Through all his active life he was placed in positions of responsibility and trust in both civic and religious

affairs. He was city councilman, city treasurer, president of the Co-op Store, president of the Cedar Sheep Association, school trustee for many years, president of several field corporations and many lesser positions. He and his faithful wife gave free and ready support to every worthy movement. When he prayed, a listener knew that he was talking to the Lord and that no one else was in his mind.

Dame Fortune dropped a choice plum in the lap of Cedar City when she sent Bengt and Ellen Nelson here to live. They were among the city's most useful, most faithful, most exemplary and steadfast citizens and Church members. Sister Nelson died January 10, 1910 and her worthy husband followed her to the great beyond April 22, 1919.

EZRA TAFT BENSON (I)

(Continued from page 252)

Richards, so that a Council meeting might take place there that night, and, a few days later, in selecting a site on which to build a house for the Omahas. In the following January he took a trip to Nauvoo, to transact some business for the

Church. And once, in January, 1847, "the Twelve assembled at Ezra T. Benson's, read newspapers, and conversed until sunset."

Before long, however, Elder Benson moved to Winter Quarters, to be on hand in the organization of the Pioneer Company, which was to leave for the Rocky Mountains in the spring.

HOW TO KEEP HUMBLE

Next to the committing of sin there is no more fruitful cause of apostasy among the Latter-day Saints than when we put our trust in the arm of flesh. I firmly believe that no man who honestly bows down every day of his life and supplicates God in sincerity for the light of his Holy Spirit to guide him will ever become proud and haughty. On the contrary, his heart will become filled with meekness, humility, and childlike simplicity.—*President Heber J. Grant.*

George Q. Cannon

JOSEPH J. CANNON

Relations With Brigham Young

With the inauguration of President Rutherford B. Hayes, Congress adjourned and Delegate Cannon returned home. A month later, April, 1877, he was in St. George, doing work in the new temple. Under date of the 10th he writes in his journal:

"Went to the temple this morning and received an endowment for my father, George Cannon. This is a blessed privilege which I desire to appreciate. It seemed that my father was near to me while going through, and I was peculiarly affected. There was a holy influence plainly felt."

And on the following day he wrote: "This morning went to the temple and received an endowment for my grandfather, George Cannon. There was an holy influence felt by me, as on yesterday, that the dead for whom I officiated were nigh me."

During the following two months, within 29 days, three sons were born to him. His family was increasing. With the new arrivals his children numbered 23, all but

five of whom were living.

Back in "the City" President Young directed that two of his sons with Elder Cannon, whom he desired to act as chairman of the group, take over the *Deseret News*. This was agreeable to Brigham Young Jr., but not to John W., who was then first counselor in the First Presidency. Elder Cannon urged President Young to put his name second, but the President refused, saying "he did not want John W., to go in there and



George Q. Cannon

'fly balloons'." On the first of August George Q. Cannon and Brigham Young, Jr., appeared as editors and publishers of the paper.

The days of the great pioneer leader were now numbered. For 33 years he had, since the death of the Prophet Joseph Smith, been the leader of the people. A man of great courage, strong personality, almost unerring foresight and childlike faith in the divinity of the work of which he was a part, he had marked his impress not only on the Church but upon the colonization of America west of the

Mississippi.

Of the events preceding his death and immediately afterward Elder Cannon writes:

"On Thursday, the 23rd of August, I felt much impressed to go up to the office of President Young and see him. I was very unwell and feeble and my family thought I ought not to go out. . . . When the President saw me enter he said: 'Is this not imprudent, George, you coming out when you are so sick?' I replied that I felt impressed to come up and pay my respects to him. . . . I shook him by the hand and was startled at the heat of his hand (mine was feverish) and inquired how his health was. He replied that he felt very well; he certainly looked well; and my fears were quieted. . . . The next day hearing of his illness, I went up to see him. I found him quite sick, but lively. The next day, Saturday, I went up again. On Sunday I was sent for to administer to him. On Monday I spent as much time as I was able with him on account of my own condition and upon leaving in the evening to get a little sleep, I felt that his sickness was critical, though the thought that he would die I could not entertain. About 4 o'clock on Tuesday morning I was sent for. I found him in a bad condition. I did not leave him from that time until he was laid out for burial. I was at his bedside and in the bedrom constantly except when I stepped out to eat, until he expired. He ceased to breathe at

4 p. m., on Wednesday [August 29, 1877] and this was so gradual as to be almost imperceptible even to those who were nearest to him. I stood close to his head during his last moments in company with Bros. Wells and John W. Young. . . .

"To describe my feelings upon the death of this man of God, whom I loved so much and who had always treated me with such kindness and affection is impossible. . . . I have endeavored to appreciate these manifestations of affection and love and now that he has gone I feel exceedingly thankful that I had these up to the last—that nothing occurred to alienate his feelings from me. On my part, he was in my eyes as perfect a man as I ever knew. I never desired to see his faults: I closed my eyes to them. To me he was a prophet of God, the head of the dispensation on the earth, holding the keys under the Prophet Joseph, and in my mind there clustered about him, holding this position, everything holy and sacred and to be revered.

"Some, I am satisfied, now as I write this in Washington, Jan. 17, 1878, have thought that I carried this feeling too far; but I know this, that in revering him as the prophet of the Lord, in obeying him, in being governed by his counsel, in bearing testimony to his teachings and his character I have been blessed of the Lord, peace has been in my heart, light has rested upon me, and the Lord

has borne witness to me that my course was pleasing to him.

"Now that Brother Brigham has gone I rejoice in this. I never criticized or found fault with his conduct, his counsel or his teachings at any time in my heart, much less in my words or actions. This is a pleasure to me now. The thought that ever was with me was: If I criticize or find fault with or judge Brother Brigham, how far shall I go; if I commence, where shall I stop? I dared not to trust myself in such a course. I know that apostacy frequently resulted from the indulgence of the spirit of criticizing and fault finding. Others, of greater strength, wisdom and experience than myself, might do many things and escape evil consequences which I dare not do.

"Some of my brethren, as I have learned since the death of President Brigham Young, did have feelings concerning his course. They did not approve of it, and felt oppressed, and yet they dare not exhibit their feelings to him, he ruled with so strong and stiff a hand, and they felt that it would be of no use. In a few words, the feeling seems to be that he transcended the bounds of the authority which he legitimately held. I have been greatly surprised to find so much dissatisfaction in such quarters. It is felt that the funds of the Church have been used with a freedom not warranted by the authority which he held, and some even feel that in the promulgation of doctrine he took liberties beyond those to which he was

legitimately entitled. I shall have more to say upon these points hereafter.

"I got Bro. Rumell, assisted by Dr's Benedict and Geo. Ottinger to take a cast of President Young's face and hand and the necessary measurements of the head, body and limbs, so that if it were ever deemed proper to have either a bust or statue these might be used instead of trusting to memory, guess work or taste."

President Young named as executors of his will George Q. Cannon, Brigham Young, Jun., and Albert Carrington. This honor proved to be a very burdensome one.

"He [President Young] and I had conversations a number of times about his property. He was desirous to leave a portion to the Church, but the great difficulty that constantly presented itself to him was the risk of it escheating to the government. On one occasion he said to me that he would like to turn his property into the Church and I remarked that I thought he had done sufficient for the Church. I was then under the impression which I entertained until some time after his death that the Church was owing him. Familiar as I was with him and his business I had never seen his account with the Church and had not heard how he stood. . . . When therefore he spoke about turning his property into the Church I remarked that . . . if he were to take his property which he did not

wish to leave to his family and establish colleges and bestow his name they would live and his memory would be kept alive in the minds of the people. They would be an ever present living evidence of his care and thought for the Saints. What influence my remarks had upon him I cannot say. He did before his death take steps to endow institutions of learning. I drew up the charter of one—the Brigham Young Academy at Provo.

...

"I am satisfied that the present will was his own mind and left his estate as he wished it, but after it was drawn up he frequently expressed the wish that he could leave his property some way to the Church and had a law of Congress not threatened the Church with the confiscation of all over \$50,000 I have no doubt that he would have left it a considerable portion of his estate. Knowing these facts and in justice to his memory to clear it from all possible reproach either in or out of the Church and in justice to myself I have felt that I ought to take the steps that I have in settling with the Church and I feel that when he and I meet he will approve of what I have done."

When delegate Cannon left for Washington for the opening of Congress in the fall he wrote in his journal:

"Nov. 18, 1878, . . . In leaving home I had the satisfaction of knowing that all the legatees ex-

cepting one (Nabbie Young Clawson) had been settled with and they have signed releases; all the debts, excepting one or two trifling amounts have been paid and everything closed up as far as possible."

However, that did not settle the Brigham Young estate matter. It was to be opened up later with very unpleasant results to the executors.

A Brighter Day

Melba Allen

Into even sheltered gardens
Some glistening raindrops fall,
And interchanging sun and shadows
Pattern the garden wall.
The snow and storms and chilling
winds
While dreary winter stays
Are followed by the verdant spring
And golden summer days

And unto every soul must come
A testing time, when pain
Or haunting fear, or doubts or grief
Bring teardrops as the rain.
Have hope, the darkest days must
pass;
They cannot last for aye;
Have faith, that God in His own
time,
Will bring a brighter day.

Judge Not That Ye Be Not Judged

RUSSEL B. SWENSEN

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why belondest thou the mote [splinter] that is thy brother's eye, but considerest not the beam [plank] that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-5)

The habit of criticizing and judging others is so common that it is not surprising to see Jesus single it out for his stern condemnation. It is true that our fellow men are the most interesting and fascinating subjects for conversation that exist anywhere. However, it is difficult to discuss without evaluating. Thus, the very human habit of sizing up other people is an almost inevitable outcome. It is especially true that people who are in the public eye because of outstanding achievements and positions are also the common property of the tongue wagging brigade. Friends and enemies alike are scorched by the flames of un-

kind, searing gossip. There are some legitimate and constructive uses wherein criticism plays a vital part in our lives and in society as a whole. But there are many types which are spiteful, cruel, and terribly destructive of social, moral, and religious values. These latter forms of judgment are generally warped by ignorance, prejudice, jealousy, and hate. The evil which they cause is almost incalculable.

The word *criticism* comes from the Greek verb *krino* which means to judge. Generally the judging of others runs to the extremes of negative adverse criticism to flattery. These two are usually governed by motives and feelings which utterly warp the soundness of the speaker's judgment. Accurate and constructive criticism is so rare because it requires so much thought, insight, and nobleness of character in order to develop it. It is interesting to observe how the success of great executives, doctors, teachers, religious leaders, and business men is really linked up with their ability to evaluate the lives and characters of the people with whom they come in contact in the scope of their work.

Jesus did not fail to use criticism in his ministry. But he knew it was a dangerous and sharp cut-

ting instrument when it was used ignorantly, carelessly, or maliciously. He used it as a surgeon's knife to cut and to eradicate evil tendencies in people according to their needs and condition. At other times he used it as a reflecting mirror which enabled his followers to perceive their own weaknesses. But he never used it to cause needless pain and suffering. His delicacy and skill are impressive in the manner with which he pointed out to the rich young man the latter's love for the material things of life. (Mark 10:17-22) When the woman was taken in adultery and the crowd was about to stone her, Jesus perceived that the just procedure in this case was to bind up the wounds of her humiliated and contrite soul in order that she might have strength to follow her repentant resolutions. He sensed the need of avoiding a painful probing into her shame with an additional harsh condemnation. His remarks to the cruel crowd taught them a vital lesson. No man was fit to judge her unless he was free from the stain of sin and prejudice. Jesus understood that their self-righteous zeal to destroy her was partly motivated by a desire to cover up their own sins. (John 8:1-12) In his relations with his own apostles he did not spare them with sharp incisive thrusts to the heart of their weaknesses. But he always seemed to be able to bind up the wounds thus caused and welded his group to him with incredible love and loyalty.

One of the commonest practices of people is to criticize their leaders, both religious and secular. Leaders are like followers in the possession of human nature and its weaknesses. However, because they are so successful and prominent, they are generally subjected to needless character sniping and negative criticism. Jealousy and a sense of superiority which comes by detecting a flaw in a leader's character activate little men to attack them unjustly. The cracker-barrel statesmen and the arm-chair general are continually settling the fates of nations and the decisions of military conflicts. Since they do not have to shoulder responsibility for their decisions, they make fantastic plans and boldly berate those in authority for their supposed weaknesses and unwise decisions. Furthermore, because they do not have access to all the amazing complexity of facts, difficult problems, and pressures which are focused upon their leaders, they think that simple direct decisions are easy to make. They do not realize the tremendous difficulties which attend the making of any major decision by a great leader.

However, there are situations when the people have a right to criticize and to discuss their leaders. The very foundation stone of democracy is the right of the people to evaluate, to select their leaders and to keep check on them by free discussions. In dictatorships the people have no right to select or to criticize their leaders. They live under

the crushing necessity of having to obey their rulers without question. The latter are in no way accountable to the people whom they rule. Free speech is curbed because such rulers know that blind obedience cannot exist where free and critical thinking occurs.

Leaders also have the right to judge. In fact their very position requires that they must select associates and workers and lay down policies for the people to follow. In doing this they are required to make frequent judgments upon the people with whom they work and those whom they lead. But the manner of doing this is very important. There is, perhaps, no statement on this matter that equals the admonition given in the Doctrine and Covenants in section 121. "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by longsuffering, by gentleness, and meekness, and by love unfeigned; . . . Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (Doc. & Cov. 121:41, 43) The Prophet Brigham Young added some excellent counsel to the above principles of leadership. "You are not as you should be, unless you can correct every person you know to be wrong, without having personal ill-feelings against them. . . . Kindness, love, and affection are the best rod to

use upon the refractory. . . . If you are ever called upon to chasten a person, never chasten beyond the balm you have within you to bind up." (*Discourses of Brigham Young*, pp. 427, 428)

Gossiping and harping about the weaknesses of one's associates, and the harsh condemning of minority groups, nations, churches, and races that are different from one's own are an aspect of human society that is most evil. It was these unfair and cruel judgments which angered Jesus so much because of the harm they did to human happiness. Although a character can not be seriously affected by this evil practice, yet a reputation can be destroyed. Nothing is so difficult to acquire as the possession of a good reputation, and yet few things are so perishable when the acids of gossip begin their deadly work. Although it is noble to stand alone in the face of social pressure, yet tragic and needless suffering inevitably afflict one whose reputation has been ruined by idle and scandalous talk. Although there is generally a kernel of truth in the stories that are bandied about, usually extreme exaggeration and misrepresentation are predominant.

At the present moment a terrible world war is nearing its end. Plans for peace are being made by the victor nations. Elaborate international structures are being prepared to enforce the future peace of the world. Yet the hatreds and prejudices aroused by this awful struggle are, if anything, flaming higher

with more intensity instead of abating. In this country we find severe, brutal, and false charges made against minority groups. This menacing challenge has been well stated in the *Look Magazine*, May 1, 1945 in an article, "Prejudices: Our Postwar Battle." The hate mongers use the Nazi methods of dogmatic and forceful but false propaganda. Such harsh judgments upon other American citizens are undermining the very principles of our American Constitution. The article urged strongly that we "nail the lies" with facts which competent social scientists are able to supply to us about these persecuted people. We should participate in movements to support legislation which attacks the evils of intolerance, and do all in our power to bring the enlightening influence of education and aroused public opinion to check this menace. If these false and biased criticisms increase or continue they will cause many fine and honest citizens, along with the social riffraff, to be blinded, misled, and motivated to commit acts of horrible and unjust cruelty.

How we react to others passing judgment upon us is also important. Though we may smart and suffer, yet the pain should not overwhelm us. On the contrary it should be a goad to greater efforts. The worst harm that it can do is to break one's spirit. Great men have been aware of this and use the attacks of their enemies to get a better picture of themselves and

avoid rigorously the giving way to a martyr complex which is obsessed by feelings of persecution. The apostle Peter was rebuked more frequently than any other apostle by Jesus. Yet he never allowed bitter feelings of resentment to cloud his loyalty and love for Jesus. Many promising young men fail to gain promotions and advancement because they react angrily and temperamentally to suggestions and criticisms of those over them. "How prone we are to rebuke if we are rebuked, or if we receive a sharp word to return one. The Latter-day Saints have to overcome this; and the world may cry out and say all manner of evil against us, but, my brethren and sisters, let us so live that it will be said falsely." (*Discourses of Brigham Young*, p. 588)

Before accepting criticism at all, however, it is best to analyze its accuracy and the competence of the critic. If he is a sound and keen observer, and his statements are true, we ought to give some heed to what he says. If the criticism is obviously false and unjust the best answer is President Young's statement above, to ignore it and to live in such a way that the false judgments will be proved to be inaccurate by good deeds. If great men allowed their enemies to upset them by unjust attacks, they would never accomplish anything. All men have enemies, but great men have more than their share. Actually they are more on their guard

—More on page 279

Dramatic Approach To Teaching

H. WAYNE DRIGGS

THE ELEMENT OF DIALOGUE (Supplementary to Lesson 25, Senior Department)

Upon the stage dialogue is paramount. Every word, every phrase, every line so roundly voiced and carefully timed by the actor must trace its power of appeal to the earnest pains of a playwright. The audience rarely appreciates the fact that lines spoken in the theatre have been composed at a cost and are therefore like all art, selective. The author of a play, better perhaps, than anyone else knows that the success of his efforts must not be risked by permitting the lines of his characters to pattern the clumsiness of reality found in daily speech. True, the dialogue of the stage must resemble life but not with the literal dullness of humdrum talking.

Hear the following lines from the play *Hamlet* spoken just before the first entrance of the ghost, and as you read them imagine how commonplace these would sound in everyday conversation.

Scene: A platform before the castle.

Bernardo at his post. Enter Horatio and Marcellus.

Mar. What, has this thing appeared again tonight?

Ber. Horatio says 'tis but our fantasy,
And will not let belief take hold of him

Touching this dreaded sight, twice seen of us:

Therefore I have entreated him along

With us to watch the minutes of this night,

That if again this apparition come,
He may approve our eyes and speak to it.

Hor. Tush, tush, 'twill not appear.

Ber. Sit down a while;
And let us once again assail your ears,

That are so fortified against our story,

What we have two nights seen.

Hor. Well, sit me down,
And let us hear Bernardo speak of this.

Ber. Last night of all,
When yond same star that's westward from the pole

Had made his course to illumine that part of heaven

Where now it burn, Marcellus and myself,

The bell then beating one,—

Enter Ghost

Mar. Peace, break thee off; look, where it comes again!

Ber. In the same figure, like the king that's dead.

Mar. Thou art a scholar; speak to it, Horatio.

Ber. Looks it not like the king? mark it Horatio.

Hor. Most like; it harrows me with fear and wonder.

Ber. It would be spoke to.

Mar. Question it, Horatio.

Hor. What art thou, that usurp'st this time of night, Together with that fair and war-like form

In which the majesty of buried Denmark

Did sometimes march? by heaven I charge thee, speak!

Mar. It is offended.

Ber. See, it stalks away!

Hor. Stay, speak, speak! I charge thee, speak!

Exit Ghost

Mar. 'Tis gone and will not answer.

Ber. How now, Horatio! you tremble and look pale:

Is not this something more than fantasy?

What think you on't?

Hor. Before my God, I might not this believe

Without the semble and true avouch

Of mine own eyes.

Mar. Is it not like the king?

Hor. As thou art to thyself:

Such was the very armour he had on

When he the ambitious Norway combated;

So frown'd he once, when, in an angry parle,

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He smote the sledded Polacks on the ice.

'Tis strange.

Mar. Thus twice before, and jump at this dead hour, With martial stalk hath he gone by our watch.

Hor. In what particular thought to work I know not;

But, in the gross and scope of my opinion,

This bodes some strange eruption to our state.

But what does this discussion linked with theater dialogue have in common with the classroom? Nothing, perhaps, in a direct way, but a great deal, if considered in connection with the art of teaching by means of question and answer. Questions, like dialogue need planning. Judging from first hand observation the writer has been led to wonder at the lack of planning teachers reveal in questioning a group of pupils. They seem unable to understand the need of creating a fetching question, one that goes out for, and brings back, the facts. Nor do they sense what such a question can do to stimulate the best in "give and take" for class discussion.

There is is no mystery connected with the art of questioning. All good questions are framed much like dialogue. They are *written* first and spoken after. This means work of course if ideas are to be put across. The alert teacher does not rest upon the fact that a good

knowledge of a subject is the only passport to teaching success. She knows there is a *how* as well as a *what* in lesson presentation.

Amateur performances of plays nearly always drag, just as poorly planned lessons. For the stage the reason may be listed as inadequate memorization, and tardiness of picking up cues; while in the class no small blame for the fault may be traced to the lack of properly designed questions. No forethought is given the preparation of what should be asked. This part of the lesson is left to spur of the moment thinking or to mere chance ideas. Does this mean that every question to be asked during a given class recitation must carefully be worded and memorized before the lesson? Certainly not. Just what is meant then?

For the answer to this let us discover the way ideas for questions are to be found with in a lesson text. The author of any text asks the questions, but in most cases he does not put the question marks. It is for the reader to learn the way of discovering the thought provoking parts of a lesson. These most often are phrased as declarative sentences which must be turned into interrogative form for class activity.

Within the written text of any lesson, if read carefully, there will appear lines that call for rereading. What does the writer mean by this statement you subconsciously ask? Check such places as you read. There ought not to be many such

for a lesson. Select a half a dozen of the best. These should furnish enough material to open a series of discussions each one of which might well take up three to five minutes.

For lesson 25 of the Senior manual entitled *The Kingdom of God* six prospective question statements are to be found. In this particular lesson it so happens that most of the statements are taken from the scripture.

Thy will be done *in earth* as
it is *in heaven*

The kingdom of heaven is at
hand

I will give unto you *the keys*
of the kingdom of heaven

For the *perfecting* of the saints
We believe that Christ will
personally reign upon earth

Unto a *perfect man*, unto the
measure and stature of the
fullness of Christ

Do all these lines make the reader ask how or why or what? Is there not within them much food for thought? Each may be used as a starting point for a class discussion. It will of course be necessary for the teacher to build upon these starts by means of oral follow up questions which as answered will develop the inner meaning of the line. A discussion so begun is well on its way. There will be interest and purpose to what follows.

For a good lesson opening that will provide suspense, begin by writing the six statements given

above on the board. Do this as soon as the class has settled. If the teacher would prefer studying her pupils during the listing she may assign one of them to do the writing. When the list is complete call upon six different class members in turn to underline that part of each statement which he thinks to be the most significant. (note the italicized words above.) Such an activity as this will provide time for the group to get the focus of the lesson. Now take each statement in turn and work for its meaning. For example ask orally, How can God's will be done *in earth* as it is *in heaven*? Why is it done in heaven? What is it necessary for us to have on earth if the will of the Lord can be carried out here? Wait after each question to give the class enough time to go back in their thinking and experience to get the facts. They will have some by this time in their course of study and will take delight in giving such information. Show pleasure in the good answers they give. Pupils like to feel they are teachers too. When you have gone through the list, the class should be ready for a more careful reading and discussion of the whole lesson as it is found in the manual.

A few closing thoughts in connection with dialogue may help to give added meaning to this element of the dramatic situation. As before stated, it is the *preparation* of the line for the stage that makes the difference. Since so much ac-

tion and character delineation is crowded within a few hours, the playwright must be selective. From eight fifteen to eleven, only the most significant words and actions cross the footlight if the play is to hold an audience. The dialogue then points the direction of the drama and leaves the details to the imagination. Only the artist writer knows just what to include and what to cut in a speech. Note Hamlet again, "What, has this thing appear'd again tonight?" This might have been written from real life as, "Have you seen the ghost again tonight?" It even hurts to so write the speech. Shakespeare's "What," at the beginning of the line suggests the anxiety of Marcellus. Follow this soldier's lines through and see his impetuous nature. Again, for those who had not seen the ghost there was doubt. They would not believe an apparition could be *seen*, so to them it was a "thing" that appeared. Now add to the challenge of such a line the beauty of its sentence pattern and you have the basis of a fetching question. Ask the class why Marcellus calls the ghost a "thing?" Wait a moment for the idea to register and then see the hands start to wave.

So it is with key lines in any text. They are loaded with inner meaning. Unlock each pivotal point by turning it into a question and you work step by step toward the larger lesson concept.

But what about questions the teacher may herself write for a

given text? Questions which are *not* to be discovered first by reading. Should she attempt any of these if she does not find them at the end of her lesson? Yes. The main point to be remembered, however, is that *real thought and planning must* go into the phrasing of a good question. Just as dialogue to be effective must previously be planned and written, so the fetching question requires care and effort too, for its best effort. An

alert class like an opening night audience can be a most stimulating experience for a writer. Don't deny yourself the benefit of a critical house.

Dialogue for the classroom often begins best with a planned question and follows along spontaneously thereafter with oral inquiries. *How, why, what* are your cues for the informal period. Use them happily. They point up any scene and spur active discussion.

Evening Prayer

Christie Lund Coles

Give us now the gift of sleep—
 And as we sleep
 Let thine everlasting arms
 Uphold us, bring us renewal
 And enlightenment,
 An inner poise and strength;
 May we in truth let go
 Of every anxious and unhappy thought,
 Knowing that in thee
 All things are made new again.
 May we forgive all things
 And may the healing stillness of this night
 Permeate our being and our life
 Till we awake secure
 In thy tenderness and all-abiding love.

Amen.

*Teaching Boys Instead of Lessons**

JOHN HENRY EVANS

Fifteen years ago the Bishop of one of the Salt Lake City wards asked Miss Ruby Smith to take a class of Deacons during the Sunday School period. Knowing her and knowing the boys, also, he felt sure that their interests would be safe in her competent hands. And they were, as we shall see.

Naturally Miss Smith shrank from the task. She had never before taught a class made up wholly of boys, and then, too, it seemed to be understood that when boys were given the priesthood, they would be taught by men instead of by women. Besides, the Bishop had casually referred to these particular boys as "wild Indians." Nevertheless, to be obedient, she undertook the job, determined to do her best. At first there were thirty in the group, but later the number was reduced to twelve, as prescribed by the Revelation.

Miss Smith was not unused to teaching. A graduate first of the Salt Lake City schools, then of the Latter-day Saints High School, and finally of the Brigham Young University, where she took her degree in Home Economics, she taught for a number of years successfully in the Ricks College, in Idaho. Also she had been active religiously, either as a pupil or a teacher. It should be added that Miss Smith

is the granddaughter of Samuel H. Smith, a younger brother of Joseph and Hyrum Smith.

Taking this class of Deacons was a challenge to Miss Smith's intelligence, tact, and ingenuity. She knew that. Teaching youngsters, especially boys, always is a challenge. But the situation here was complicated by the fact that these lads were supposed to have a male teacher. But she did not let this daunt her at all.

Her first effort, she decided, must be directed toward winning their interest, not merely their attention. So she told them one Sunday morning, "If you will be 'good Indians,' we'll all go on a hike up Ensign Peak next Saturday early enough to have our own breakfast at sunrise." It was a sort of bribe, as she realized, but it worked, and they were "good Indians." At the appointed time the class, accompanied by their teacher, went for a hike to the top of Ensign Peak and had breakfast at sunrise.

There were many such trips during the summer months that year, and also the next. Sometimes they went up City Creek canyon, as far as Rotary Park, where there were fireplaces; sometimes they

*This story is based on material which will be published presently in a book, entitled "The Legend of the Tribe of Very Much Wind."

drove to the Lagoon, at Farmington, in Davis county; sometimes they rode up to Brighton, and joined the Sunday School there. But always, except on a Saturday or a holiday, they returned by 7:30 a. m., so as not to interfere with school. In the winter months they confined their excursions to the home, when they played games, partook of the inevitable refreshments, so dear to the heart of every boy, and once they organized themselves into the "Tribe of Very Much Wind," with Teacher as Nokomis at the head and "Bohonkus" Miss Smith's big Chev, as the means of transportation on the hikes.

When this organization was projected, of course, there had to be invitations. They were sent out by "Nokomis," and each boy received one. They were to be turned into "Indians" in a "tribe." Here is that invitation:

Old Nokomis sends this message
To the Tribe of Very Much Wind!
Choose ye now from those among
you

One you wish to be your chieftain;
He will lead you on your journey
To the wigwam of Nokomis.
There you'll meet in tribal council
With the friendly old Nokomis,
There you'll learn the tribal secret,
And receive the tribal symbols.
There you'll roast the tender deer
meat

From your last successful deer hunt,
O're the red-hot glowing embers,
Which Nokomis will have ready.

There the tribe will all make merry,
Feasting on the roasted deer meat.
Having many other good things,
To refresh the tired warriors.

At this gathering of the "tribe" "Nokomis" gave each "warrior" an appropriate name. One was called "White Eagle," another "Lone Pine," a third "Red Feather," and still another "Firebrand." And so it went until all bore names other than their own.

Meantime there were, of course, class sessions at the Sunday School. For that, after all, was the purpose behind everything. The subject the first year was the Book of Mormon; the second year, the Story of the Old Testament. Both courses fitted in with the natural feelings and nature of the boys. There was hardly ever an absence, and generally one hundred per cent preparation. Whatever their teacher asked them to do, they did with alacrity and good will.

"As the second year drew to a close," says the record of the class for the two years, "and we knew it must be our last session together, we began to think more seriously of some of the aims and ideals which had inspired us from the first. One of our aims had found expression the very first day we were together, almost two years before. The boys had been asked why they came to Sunday School, and one of them had answered that he came to learn the things which would help him when he went on a mission. Even then go-

ing on a mission some day was a favorite dream with them. So we often talked of that dream until it became a definite goal toward which they planned. And during our last weeks in Sunday School that goal became a favorite topic.

"One Sunday, before this last session, a returned missionary, who had been outstanding, gave the boys, at our invitation, a heart-to-heart talk about the joy to be found in missionary work. On another Sunday a young woman convert from the East told them of her debt of gratitude to the missionaries who had brought her the gospel message. Then, last of all, our class was visited by the President of our Stake, who inspired them with a desire to be truly prepared when their calls should come to go into the mission field."

After this course of two years in the Deacons' class, up until the end of last year, "Nokomis" has kept in touch with all her boys, the "Tribe of Very Much Wind," to find out where they are, what they are doing, and how they feel. This has at times been difficult, but last year she heard from all but two. All but three went to college, four have been on missions, but the war interrupted both the mission and the school. At present every one of them is either on the front or in war work. One of the letters which Miss Smith received from her "Tribe" was in verse. Here are parts of it:

Greetings, O beloved Nokomis,

From the family of "Firebrand"
Dwelling in the Land of Sunshine,
In the Land of Motion Pictures,
In the Land of the Pacific,
(In the Land of Rain and Earth-
quakes)
Called by natives California,
In the City known as Inglewood.

Happy was the day, Nokomis,
I received your latest message.
Proud was I to be remembered
At the joyous Yuletide season.
Memories soon flashed before me,
As I read your welcome letter;
Mem'ries of my youth in Zion,
Spent in company of my tribesmen,
Those who call themselves the
Mormons.

They were happy days, O Kind
One,
Made so by your teachings
To your Indians Sunday morn-
ings—
Teachings rich in faith and wisdom.

I suppose you know, Nokomis,
That our family was augmented
By a new papoose, called Larry.
Nigh two years he is at present,
And the best boy in the country.
Red of hair and fair complexion,
Freckled nose and dark brown eyes,
The appearance of an angel,
He was named and blessed by
Elders

When a babe in swaddling clothing,
And I know will be a credit
To our Church and our believing.

"Firebrand" was then doing engineering work in one of the airplane plants on the West Coast.

It is not difficult to summarize the results of this teaching of boys instead of subjects.

First, the matter of class discipline, the terror of most teachers of boys just entering adolescence, was reduced to the minimum. This was accomplished by putting the boys into an attitude of *wanting* to learn. It is the natural way.

Second, the boys were thus placed in an atmosphere that was entirely wholesome, by the creation of the proper friendships. They had a common interest in things that were good.

Third, the tension between teacher and pupil was altogether

removed, which often exists in a class where learning is reluctant.

Fourth, a life-long relationship was created between the teacher and her pupils, on the one hand, and between each of the pupils and every other.

Fifth, the class members learned more about the subject they were studying than they would have done otherwise and more than the average class learns.

Sixth, this sort of thing served to bring the parents together, to bring into closer relations the parents and the Sunday School work, the parents and the teacher, and, finally, the boys and their parents.

Creed For Living

Clair Stewart Boyer

I must be wise today,
Because the soul that tenants me
Is worthy of a palace
Of finest masonry,
Deserving of a dwelling place
Of greatest surety.

I must be clean today,
Because* the windows of my soul
Must open on a world of light
Immaculate of goal;
The door of speech must swing with grace
To sanctify the whole.

I must be kind today
Because my soul and I are one,
My hand fulfills his bidding,
I rest when it is done,
And only he can carry me
Beyond the golden sun!



THE DESERET SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, *Second Assistant General Superintendent*

WENDELL J. ASHTON, *General Secretary*; WALLACE F. BENNETT, *General Treasurer*

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Superintendents—

"KEEP ON THE BEAM"

Occasionally there are those teachers who wish to discard the regularly assigned lesson or course of study and substitute topics of their own choosing.

There are many reasons why such a procedure is not wise, among them these:

Sunday School courses of study are so arranged that from the Nursery department through the Gospel Doctrine department the individual will receive instruction in all general phases of Church history and doctrine. When a regularly assigned course is omitted, then the student misses that important area of gospel instruction, and at the same time the substituted course

may be duplicated later or be one taught before.

The turnover in teachers during the war has been abnormally high. When a new teacher comes into a class not following the prescribed course it is difficult for him or her to pick up where the previous teacher left off.

More important than either of these reasons is that in some of these substituted courses teachings creep in which do not harmonize with the doctrines of the restored gospel.

Encourage our teachers to "keep on the beam" with prescribed courses of study.

PUBLIC HEALTH

Public health should be a constant concern of all Sunday School superintendencies. Care should be taken that our assemblages and classrooms do not become dispensaries of common colds and contagious diseases.

May we suggest a few steps which might be taken to avoid such conditions?

Discourage the attendance of pupils with common colds or who are under quarantine.

See that our classrooms and assembly halls are properly ventilated and controlled as to temperature.

Teach pupils, particularly the smaller children, such health habits as covering the mouth when coughing and the practice of carrying a handkerchief.

Solicit the interest and co-operation of parents in these matters.

Every effort should be made to stimulate Sunday School attendance, but not to the extent of jeopardizing public health. The words of a wise Book of Mormon king, Benjamin, might well be remembered: "And see that all things are done in wisdom and in order; for it is requisite that a man should not run faster than he has strength."

HELPFUL LISTS

In order to provide a ready phoning and mailing list for stake board members in widely scattered Seattle Stake, Superintendent M. E. Salisbury has circulated among ward superintendents a copy of a form calling for the name, address and telephone number of each officer

and teacher.

Such lists, if kept current, in the hands of stake board members will better enable them to maintain close touch with teachers of their respective departments. We recommend such time-saving procedures to all stakes.

THE PRAYER MEETING

While our reports from the stakes show that most Sunday Schools are holding the Prayer Meeting preceding the opening of Sunday School each week, we are very sorry to note that a few Sunday Schools are not doing so. It is very important that all officers and teachers attend this devotional ex-

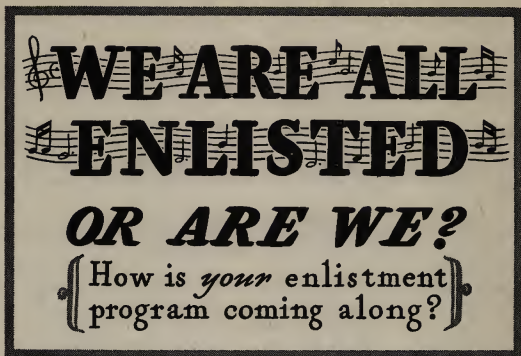
ercise as a preparation for entering upon their duties in the session to follow. Arrangements are generally made with stake and ward presiding officers to excuse the brethren who are officers and teachers in Sunday School in time to attend this brief meeting before Sunday School begins.

"THE DRAMATIC APPROACH TO TEACHING"

Will superintendents kindly call the attention of their teachers to a series of articles under the above title that are being published monthly in the *Instructor* beginning in January of this year? While these articles are written with concrete illustrations of applications to

specific lessons selected from the First and Second Intermediate, Junior, Advanced Junior and Senior departments, they contain valuable suggestions for all teachers, and especially the teachers of classes in any one of the departments from

—More on page 291



The drawing above has been used successfully by the Seattle Stake

A SUGGESTION

The Sunday School is designed to teach the Restored Gospel to all the members of the Church in every ward and branch. This is its special assignment.

Little effort is required to get the children under, say, ten years of age to our classes or those in the ages, say, after twenty-five. These, therefore, need not receive an extra amount of attention on the part of the Superintendency or the Teachers.

But those in the ages between—the early and middle adolescent period—demand special attention. If you doubt this statement, just dig up your roll books for the past few years, and answer these questions: (1) How many were enrolled in the Junior Class, the Senior Class, the Advanced Senior Class? (2) Has the attendance at each of these classes increased, dropped, or remained the same?

The result of this examination may surprise you and will, at the same time, give you a clue as to what to do. Ask more questions: If there is a drop in the enrollment, have these absentees died, or moved away, or merely discontinued their attendance at Sunday School? If they have discontinued, why? What can be done to win them back? Each is an individual case.

—More on page 280

EASTER IN THE PHILIPPINES

Recent secretarial reports indicate Sunday Schools functioning on the Philippine Islands, and Iwo Jima, that war-seared island about three miles south of Japan.

Noel D. Howe, Sunday School secretary, accompanies his reports with a letter, some excerpts of which are:

"As Easter finds our group on the fighting front in the Philippine Islands, we are happy to report that our group was able to conduct an Easter Service. The meeting was conducted by Elder Kelly Pugh of Kanab, Utah. The chapel consisted of an Army pyramidal tent generally used as our Battalion Aid Station. Even though facilities were limited the spirit present was the same as back home. As far as we know this was the first L. D. S. meeting ever held on this island. We feel very thankful for the opportunity to meet and partake of the sacrament on the battlefield.

"Since our last reports from the island of New Britain, our organization has been able to hold meetings on land and on sea, under somewhat adverse conditions from stormy weather at sea to deafening artillery barrages on land. During one meeting held in the heat of battle, the lessons were interrupted so frequently by the roar of can-

nons that it was necessary to take an hour to give a half hour lesson. A tropical storm at sea concluded one meeting held on the topside deck of our transport. The Sundays that we were unable to conduct a service have been due to the numerous movements necessary to fulfill our tactical missions. However, it is our constant desire and aim to meet together as often as possible."

FROM "TROPIC" SUNDAY SCHOOL

Alvin LeRoy Tolman, our faithful secretary of the "Tropic" Sunday School, writes that he is returning to his Pocatello, Idaho, home soon, adding, "I am sure those returning home have gained a stronger testimony and enjoyed very much our group Sunday School." He mentions that his group held two meetings on Iwo Jima, but does not reveal his whereabouts at writing. The monthly reports were delayed, he writes, because of combat.

"Tropic" Sunday School has held meetings on at least three Pacific islands, beginning on a jungle isle not far from Australia. Later the Sunday School met on transports invading Guam, where the superintendent was among those killed.

A RARE PHAMPHLET

Some rare Church literature, missionary tracts published by Elder Richard Ballantyne in Madras, India in 1853, was recently presented to the library of the Deseret Sunday School Union by Josephine Ballantyne Farr of Ogden, Utah, daughter of Elder Ballantyne.

Richard Ballantyne organized the first Latter-day Saint Sunday School in the Rocky Mountains in his adobe home in Salt Lake City on December 9, 1849. Three years later he was called on a mission to India. Without purse or scrip, he began the long journey, leaving behind a wife and three children. In India he published a Latter-day Saint periodical in addition to several tracts. Tracts contributed to the library include *Proclamation of the Gospel* by Parley P. Pratt.

AN UNDERSTANDABLE RELIGION by John A. Widtsoe. Zion's Press 1944, Deseret Book Co. \$1.50.

Now available in book form are the recent radio addresses of Elder John A. Widtsoe of the Council of the Twelve. In this series of twenty-two addresses under the title, *An Understandable Religion*, the author points out the beauty, the simplicity, and the rationality of Gospel Doctrine. Delving into the motives and objectives of life, Elder Widtsoe explains in a clear manner the reasons for our being,

and the means that God uses to enable man to obtain His aid and fulfill His purposes.

The teacher of the Gospel will find the material, methods, and explanations contained in this book of inestimable value in his work. Others will find it a valuable addition to their libraries.—J. H. W.

THE RESTORATION OF ALL THINGS by Joseph Fielding Smith. The Deseret News Press, 1945. The Deseret Book Company, \$1.75.

Some of the greatest contributions being made to our present day Latter-day Saint literature are resulting from the several series of radio addresses being delivered weekly by the General Authorities of the Church. The latest to appear in book form is the series of addresses delivered by Elder Joseph Fielding Smith of the Council of the Twelve entitled *The Restoration of All Things*. Elder Smith's universally recognized ability to interpret and explain scripture provides in this book treatises clearly giving great significance to the events in these last days, and the obligations we have to live more fully God's commandments.

A volume full of strength, and carrying a great message to those living in these last days, this book is a *must* for your libraries—J. H. W.

THE QUALIFICATIONS OF A CHORISTER AND AN ORGANIST

Much of the fine feeling of reverence found in our Sunday Schools is due to the splendid work of those two individuals who take care of the music of that service.

The contribution music makes to the spirit of worship is noted when we consider that much of the time of the opening and closing exercises of the Sunday School is given to music.

What are the qualifications that make for a good chorister and organist? Both must have an inherent talent and ability in the musical field. Both must have studied music and should have been trained in the particular musical job he is to do. Each has special qualifications, however.

The chorister should be acquainted and proficient in the techniques of conducting. Every move that is made with the baton should mean something to the group following. Many courses of study and books on this subject are offered that would help. Familiarity with the Hymns and Sacred songs available is very necessary. He should also have a knowledge of children's voices. To know the abilities of the singers also aids greatly. The personality of the chorister is an important qualification for this office. He should be pleasant and persuasive in all he

does, letting his enthusiasm for his work lead him to success.

The organist in addition to the above mentioned general qualifications must be adept at the following: She must know her instrument—the way it operates whether reed or pipe, etc., and be familiar with the stops and various combinations. She must have had special training in the playing of an organ. The technique used is different from that used to play a piano. It is her responsibility to have an adequate repertoire from which to choose appropriate music for Sunday School work. A good organist is competent as an accompanist as well as a solo performer, and she realizes that an ability to co-operate is one of her finest attributes.

Those who preside over the Sunday Schools of the Church are appreciative of the help the chorister and organist can give. Are we qualified for this important calling?

JUDGE NOT

(Continued from page 264)

against flattery than against criticism. The latter is a stinging lash. If true, to awaken, to challenge, and to do. The former is a form of judgment which lulls one to sleep and encourages intellectual and moral inertia.

I WILL SMILE MY SWEETEST SMILE

Anna Johnson

Alexander Schreiner

1. I will smile my sweet-est smile, While I work and play,
2. I will scat - ter hap - pi - ness All a - long the way,

I will sing my sweet-est songs, I am glad to - day.
I well lend a help - ing hand To a friend to - day.

A SUGGESTION

(Continued from page 276)

Two considerations will aid you in your work of reclamation.

First, this is the age—the 'teen age—when religion appeals most powerfully, if it appeals at all, to the youth. It was in the early adolescent period that Samuel the Prophet and Joseph Smith the Prophet were "converted" to God and religious truth. Other instances might be cited.

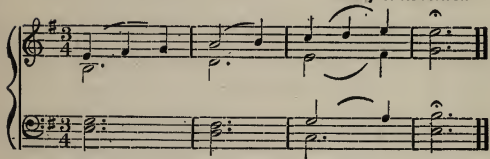
Second, this is the age when Sunday School teachers find it most difficult to present the gospel so as to attract and hold the attention of their pupils. Hence the necessity of studying (a) the boys and girls, (b) the subject matter of the lessons, and (c) the different ways of presenting religious truth.

In any event, it is necessary that you *do* something about this matter, instead of merely reading this page. And do it now!

Sacramental Music and Gem for August

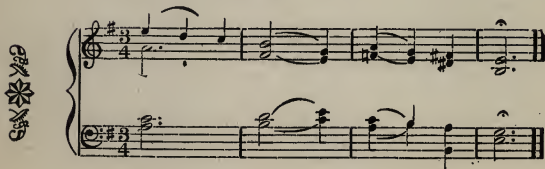
Prelude

LeRoy J. Robertson



In remembrance of Thy suffering,
Lord, these emblems we partake,
When Thyself Thou gav'st an offering,
Dying for the sinner's sake.

Postlude



Ward Faculty - Teacher Improvement

ANTONE K. ROMNEY

III. MORE REVERENCE IN THE WORSHIP OF OUR SUNDAY SCHOOL

Lesson for August

In our last lesson we were considering the meaning of worship and how the parents, teacher and officers of our Sunday Schools might contribute to the encouragement of worship through preparation during the week. Today it is our objective to explore the possibilities for the observance of the Sabbath Day through the Prayer Meeting and the opening and closing exercises of the Sunday School. These activities have been especially designed to provide opportunity for worship.

The Prayer Meeting

Prayer Meeting is designed to give spiritual uplift. It should be well planned, brief, beautiful, inspirational and reverential. The holding of this meeting regularly is urgently recommended. The great value of this meeting is attested by all who have actively participated in this opportunity for worship. We should look upon this short meeting as an opportunity for a rich, inspiring spiritual feast. If well done it truly sets the stage for

a reverent, worshipful Sunday School. No Superintendent should fail to bring his teachers into class communion with our Heavenly Father through prayer meeting. Here we can participate in the sacred sacrament gem, in music, in song, in scripture reading, in poetry, in literature and in kneeling before our God in appropriate prayer. Such an experience repeated weekly by Sunday School workers cannot fail to bring the blessing of order, of reverence, of peace and of good will to all who conduct themselves in this manner. Few other experiences can bring so much joy as we gain through approaching our Father in Heaven in Prayer Meeting.

The Opening Exercises

The opening exercises are often the most important aspect of the Sunday School experience. In the worship service all are afforded an opportunity for a genuine religious exercise. Here members of the church meditate upon Gospel themes, dedicate themselves to the Lord, and consecrate their lives to

his cause; all partake of the sacrament, the outstanding single ritual in the Church; the children learn and the adults practice the "songs of Zion," the youth of the Church learn to deliver short inspirational speeches; prayers are uttered and unexpressed; and the ward leaders integrate the activities of the members through necessary announcements. Surely, this should be an inspirational period.

Unless ushers are provided and special seating arrangements are made, late comers may destroy the spirit of the best devotional exercise. Moreover complaints from the pulpit will not correct the situation. Some wards have ushers hand cards to late comers requesting them to come early next Sunday. Whatever the method, it must be sincere, kindly and tactful.

Unnecessary noise may be caused by a variety of circumstances; the neglect of ventilation, so that a window has to be opened at the last minute; the failure to get the deacons in their proper position before the preliminary music stops; uncarpeted aisles, movable benches, and chairs, metal sacrament cups, etc. Whatever the cause, noise should be readily detected and eliminated. Beautiful surroundings — furniture, interior decorations, flowers—have a surprising effect on devotional exercises. The spirit of the Lord can be more fully enjoyed in an orderly beautiful assembly than in a noisy untidy atmosphere.

Exercises should be conducted on time and with dispatch, but with-

out evidence of haste or nervousness. Ways of saving lost motion and of giving each feature adequate time within the maximum time limits should be studied constantly.

During the preliminary music moving about should be reduced to a minimum. The hush of reverence and devotion should settle upon the assembly while the music is being played.

Every member of the school is greeted at the door by a representative of the superintendency, and given at least a smile of welcome by the teacher as the pupil reaches his class section. Newcomers especially should be greeted at the door, and their wishes ascertained as to the class they desire to attend.

The signal for the school to come to perfect order is the sound of the organ, playing the preliminary music as indicated in the order of business. The music should be of such a devotional nature, played so well as to insist upon perfect order and to bring a reverential attitude in the minds of all.

Time Limits

The wide awake superintendent realizes the importance of time. He will know that his preliminary music should be given from 3 to 5 minutes and the opening song will take about 4 minutes, 2 minutes must be allowed for invocation. Proper notice should be given to the person who is to give the opening prayer. He could well be

seated on the stand ready to respond promptly. The appropriateness of prayer might be considered in the different classes.

Sacrament service, including Song, Prelude, Sacrament Gem, Postlude, and Administration of the Sacrament should take 15 minutes. The activities surrounding the Sacrament should not be hurried. A calm, reverent spirit should prevail.

The sacramental song should be calculated to secure the sacred atmosphere that should characterize this most holy ordinance.

The sacramental gem may be read by the leader before it is recited by the school.

The administration of the sacrament during the Sunday School exercises should be performed in a reverent attitude and with becoming dignity. This is the supreme moment for worship. In many cases tiny tots and even older children receive their first impressions of the sacrament service in the Sunday School. These childhood worship impressions will undoubtedly have a direct bearing upon the attitude of the children toward the sacrament throughout their lives. It is the bounden duty of all who officiate to set the proper example and thus assist in the development of wholesome attitudes. For further suggestion on administration of sacrament see *Sunday School Handbook*.

The two and one-half minute talks should be limited to about five minutes. Teachers should as-

sist and supervise the preparation of the appropriate subjects. Here we should have more effective preaching of the Gospel. More delight in teaching the principles which God has revealed. What a splendid missionary force will be partially prepared through having 4,000 boys and girls expressing themselves each Sunday morning upon the important subjects of the Gospel.

Due to the long time the children of the Nursery, Kindergarten, and Primary and First Intermediate departments will have been in session and because they cannot generally take part in the following exercises, it is deemed advisable that these departments should go to their classrooms at this time to the accompaniment of music led by one teacher, others bringing up the rear.

Ten minutes should be given to song practice which should be done in harmony with the recommendations of the Music Committee of the General Board.

Separation for Departmental Work

All foregoing exercises should be conducted in not more than 40 minutes. It is feasible to fix a fairly definite time schedule, for it can be controlled, whether the school be a small or a large one. It is desirable for teachers to precede pupils to the classroom; there to greet them as well as preserve the order which was established in the general assembly. Forty-five

minutes should be devoted to class work.

The school should then reassemble for the closing exercises.

While the school session should not be prolonged, yet proper courtesy should be shown visiting members of the stake presidency and High Council, of members of the General or Stake Boards, or other leaders (or officers) or visitors who might have an important message to the school, to make brief remarks. This is one way of bringing to the knowledge of our pupils some of our leaders concerning whom there is regrettable ignorance in many sections of the Church. Let it be a courteous invitation to speak, rather than an inquiry as to whether or not the visitor desires to speak. Latter is very embarrassing. It is to be assumed that no visitor will accept the invitation to speak unless he has a real worthwhile message. About five minutes should be devoted to the closing exercises.

The closing song should be of spirited character that will send the children home with "joy and the song" in their hearts.

The benediction should be what its title implies: "A solemn invocation of divine blessing at the close of worship."

At the close of every session of our school let us take ourselves before the Lord with the query: "Have I done the best that I could today?"

Discussion—Teachers Activity

1. Members of the class may be asked to report on their own responsibility in relation to the prayer meeting and the opening exercises of the Sunday School.
2. What do you as a Sunday School teacher understand by the term, "Worship Service"?
3. Describe how a Sunday School member may participate in a worship service.
4. Discuss the importance of the sacrament as a worship activity.
5. How far should a child be allowed to follow his own desires in a worship service.

References

The Sunday School Handbook.
Instructor, May 1943.

DON'T CONFUSE THESE

"Knowledge and wisdom, far from being one, have often times no connection. Knowledge dwells in heads replete with thoughts of other men, wisdom in minds attentive to their own.—*William Cowper.*

Junior Sunday School

Primary —

REUBEN D. LAW, CO-ORDINATOR

LESSONS FOR AUGUST 1945

Lesson 31. For August 1.
ANDROCLES AND THE LION

Lesson 32. For August 8.
THE LITTLE SPIRIT OF HUMILITY

Lesson 33. For August 15.
HENRY FORD'S KINDNESS
TO AN AGED PIONEER

Lesson 34. For August 22.
JESUS AND MARY MAGDALENE

Lesson 35. For August 29.
CHRIST AND THE RICH
YOUNG MAN

God's laws for our spiritual guidance might well be summarized by the Golden Rule, "Do unto others as ye would that they should do unto you," for upon this rule are based our instructions for all of our relations with one another. Particularly does this rule contain the essential elements for the theme for the month of August, "Kindness, Gentleness, Patience." If we are living the Golden Rule, it follows that we are kind, gentle, and patient. We know, too, that these virtues, like the mercy of which Shakespeare writes, are, "twice blessed," blessing him that gives as well as him who receives.

Heavenly Father is pleased when we exhibit love toward one another,

and are kind to all we meet. He is especially glad to have a little child learn these lessons early. We should endeavor to help the children realize that kindness, gentleness, and patience should be a part of our everyday lives, practiced so frequently that we become habitually—even unconsciously—kind, gentle, and patient. We can discuss with them the many opportunities every day brings us to exercise these virtues.

We can be kind to other children regardless of how they are dressed, what color they are, or where they have come from. We can all be kind to animals, and we have all seen how grateful animals are for our kindness—the deer who plays with the little boy who fed it when it would have starved, the pigeons that eat wheat from their owner's hands, the robin whose broken leg Billy mended returns to Billy's home every spring, the tiny chick Sally cared for, is now Sally's pet hen and rides in her doll buggy—are only a few examples. We can show kindness and respect for older people by running errands, cutting lawns, raking leaves, shovelling snow, or just smiling and speaking to them.

A favorite story, "The Star Dipper" might provide a worthwhile enrichment. It tells of the little girl who went to a spring for a dipperful of water. As she came home she met a dog who lay dying

and give him a swallow of water. When she looked at her tin dipper, she found it had changed to silver. She met a tired old woman and gave her a drink from the dipper. This time she found that her dipper had turned to gold. As she walked on she met a child who was sick and feverish and she gave him the remainder of her water. Her dipper became made of diamonds, left her hands and rose into the sky to become the Little Dipper and a symbol of one child's kindness to her fellow beings.

The following additional material might also prove helpful.

When the little stars peep out
at night
And I kneel by my bed to pray,
How fine to be able to whisper
to God,
"I have made someone happy
today."

HOW JOHNNY HELPED

"Mother, come quick!" called Johnny, running into the living room.

"What is it, Johnny?"

"Old Mrs. Lane has fallen down and hurt her foot so badly that she cannot stand up on it."

Mother ran quickly to help another neighbor carry the poor old lady into the house.

Mrs. Lane seemed not to mind the sprained ankle so much as she did the fact that she would not be able to take care of her chickens.

"I'm sure that I can do that for you," said Johnny. "I should like

it, they are such pretty things."

Johnny had a wonderful time caring for the chickens. What fun he had seeing them run to him when he called!

When Mrs. Lane got well, she said that her chickens were fatter than if she had taken care of them herself.

A KIND MAN

Walt Whitman became a famous American poet, but during the Civil War he was a very poor man. He had one little room on the fourth story of an old building. When a friend called on him one morning, he was eating a breakfast of toast and milk. This was his only food to last him until night.

During the day he visited the sick soldiers in an army hospital. As soon as he entered the room, a smile of welcome came to every face. As he passed along, they called to him, they embraced him, they touched his hand, they gazed at him. To one he gave a few words of cheer, for another he wrote a letter home; to others he gave an orange, a sheet of paper or a postage stamp. (He carried his presents in a big sack.) From another he would receive a dying message for mother, wife, or sweetheart; for another he would promise to go on an errand. He did the things for them which no nurse or doctor could do, and left a blessing at every cot as he passed along. As he left you could hear the voices of these suffering men call, "Walt! Walt! Come again. Come again soon!"

Kindergarten —

Lesson 31. For August 5
HOW THE DONKEY ASKED
FOR MERCY

Lesson 32. For August 12
PETER'S PRAYER

Lesson 33. For August 19
ELISHA AND A KIND LADY

Lesson 34. For August 26
CHRIST GIVING LIGHT TO
THE BLIND

Kindness is the theme for our lessons during August. Lesson 31 aims to give an appreciation of animals and encourage children to be kind and gentle to them. The other lessons deal with thoughtfulness and kindness to people, e.g., children, parents and grandparents and the last lesson emphasises thoughtfulness for afflicted adults.

Children may discuss their pets and animals they have at home. Pictures will aid children in making their contributions. Let them tell how they care for animals they have. They may tell of things they have seen people do for animals that shows they were kind to them.

The stories of Abraham Lincoln pulling the pig out of the mud and putting the little bird back in its nest may be told.

I love little pussy.
Her coat is so warm,
And if I don't hurt her
She'll do me no harm.

Mother Goose.

A game.

Mother Sheep and Baby Lamb. (The children act out the story as the teacher tells it. Mother Sheep finds Baby Lamb.)

Mother Sheep and Baby Lamb are frolicking in the meadow. They get tired and go fast asleep. Baby Lamb wakes up and runs away and hides. Mother Sheep wakes up and finds her baby gone and calls, "Baa, Baa."

Baby Lamb answers, "Baa, Baa."

Pictures of children playing or working together will aid in talking about how boys and girls can show kindnesses to one another.

Simple stories can be made to illustrate the aim. Children, too, like to create stories. The following are examples:

Sally had a big red tricycle. She used to ride it up and down the sidewalk. Tom did not have a tricycle and his father could not buy one for him. Sally very often let Tom take her big red tricycle all by himself. He was very careful not to tip it over. He gave it back to Sally. She was a kind friend to Tom.

Bob was eight years old. He went to Primary every week. Bob knew the way all by himself. He could cross the street all alone. Gary lived next door. He was a small boy just five years old. Gary wanted to go to Primary too, but he couldn't

cross the street alone. Bob took Gary to Primary. He helped him cross the street. Bob took Gary home. How happy Gary was to have such a kind friend.

Helen's grandmother knit socks and sweaters for soldiers. Helen helped too. Helen could not knit. She could not sew, but she could hold the skeins of yarn while grandmother wound the yarn into balls.

One day grandmother had a skein of bright red yarn. She asked Helen to hold it on her two hands while she made a ball.

"Grandmother," said Helen, "you have never made a red sweater for the soldiers. Is this to make the soldiers a pretty red sweater?"

"No," said grandmother, "this is to make a surprise for some one I love."

"What will it be?" asked Helen. "We will see," said grandmother.

The needles went very fast. The yarn was making something too small to be a sweater. Grandmother made a pair of red mittens for the girl who held the skeins.

I love my daddy, yes I do,
My daddy good and kind,
And if I looked and looked
No better daddy could I find.

—MOISELLE RENSTRQM

Little Stories in Song.

Suggestive Songs:

"Helping. Mother," "Mother Dear, A Lullaby," "A Happy Helper."

From *Little Stories in Song.*

Nursery

Lesson 31. For August 5
GOD MADE THE BIRDS
AND FISHES

In Genesis, chapter 1, we are told the following: "In the beginning God created the heaven and the earth. . . . And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

"And God created great whales, and every living creature that moveth which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good."

Without doubt it will be possible for most nursery teachers to bring small aquariums or bowls to class in which goldfish swim. This might be presented as a surprise package during the group period or, if preferred, might be visible to the children upon their arrival. The children will enjoy feeding these fish. Proper food should be supplied. If this is not possible, pictures of fish familiar to the locality in which you live might be presented. It is our purpose at this time to bring to the children an awareness and an appreciation of God, our Heavenly Father, in the role of the "creator of heaven and earth and all things that in them is."

Not only did our Heavenly Father create the fish and the water

in which they swim but He also created the birds that are so beautiful to look at and that fill the air with their sweet songs. If you have pictures available of the birds that are familiar to your locality, the children might like to tell you of times when they have seen one of these birds and what they were doing. Perhaps, in some cases, the children have helped our Heavenly Father, by supplying food for these birds.

If your children are sufficiently interested in one phase only of the above lesson and their questions and contributions continue to flow, it is not necessary to curtail these in order to discuss both birds and fish.

Lesson 32. For August 12 WE CAN DO SO MANY THINGS

Our emphasis here is that we can do so many things because our Heavenly Father has made it possible. We can gather beautiful rocks while we are on vacation because our Heavenly Father made them for us. We can wade in the ocean, in lakes or in pools. Our Heavenly Father made these for our joy and our blessing. We can go for walks near our homes, in the canyons, in the parks, along the seashore to see and enjoy the wonderful and beautiful world about us. We can play outdoors in localities where the summer is warm. We can water flowers and lawns and can provide water for birds to drink and bathe in. We

can do all these things and many more, because God gave us hands and fingers, strong legs and toes, strong backs, healthy bodies and clear bright eyes. We are very grateful to Him.

The book "God Gave Me Eyes" by Olive W. Burt, published by Sam Gabriel and Sons, New York and the one entitled "Tell Me About God" by Mary Alice Jones, published by Rand McNally and Company, Chicago, will be helpful in the development of the above.

Lesson 33. For August 19 JESUS AND THE FLOWERS

Flowers speak God's language to all of us. They are the language of love and affection. They tell others of our joy and sorrow, of our esteem and admiration. They speak to us of dignity, quality and a richness of life. Christ said, "Consider the lilies, how they grow. They toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these."

Flowers were created by God to bring happiness and to provide beauty. Their secret is locked up in tiny seeds.

It is suggested that we have a bouquet of different kinds of flowers in our class on this day. The children might like to tell which kinds of flowers grow in their gardens, of how they helped plant and care for the seeds and plants; of the care that father and mother gave them; of how they remem-

bered not to pick the flowers until they were in full bloom; of why they picked them. Perhaps it was to beautify their homes. Perhaps it was to bring happiness to a neighbor child or a sick neighbor or to Sister ----- who is too old to have a garden of her own.

Jesus used flowers to bring happiness to others. Shall we send our bouquet home with ----- for her mother who is home with a new baby?

Lesson 34. For August 26 OUR PETS

For this lesson it is sincerely hoped that you know intimately the children in your group and the things that interest them. If you know that Richard has a pet dog whose name is "Penny" and "that Penny has just had five little puppies" you have a definite point of beginning. You might also know that Jay has twelve little chickens that he bought with money he had saved. If you know also that Mary's Aunt Susan came to visit the family and brought Mary a

lovely white kitten, you will have a very interesting and profitable time on this day.

With the aid of a picture of a dog like Richard's, a picture of a cat like Mary's and some little chicks like those belonging to Jay and pictures of pets representing those belonging to other children in your group, it will be very easy to get them to tell about their pets, what they eat and how the children care for them. It is our purpose to emphasize that our Heavenly Father is pleased when we are kind to and thoughtful of our animal friends.

SUPERINTENDENTS (Continued from page 275)

which the illustrations are selected. The author has been a superintendent of Sunday Schools of New York Stake and has had much training and experience in teacher-training in New York University. He is now a member of the faculty of Brigham Young University.

THE STILL, SMALL VOICE

The Lord gives to many of us the still, small voice of revelation. It comes as vividly and strongly as though it were with a great sound. It comes to each man, according to his needs and faithfulness, for guidance in matters that pertain to his own life. For the Church as a whole it comes to those who have been ordained to speak for the Church as a whole. This certain knowledge which we have that the guiding influence of the Lord may be felt in all the ways of life, according to our needs and faithfulness, is among the greatest blessings God grants unto men. With this blessing comes the responsibility to render obedience to the "still small voice."—President Heber J. Grant.

The FUNNYBONE

GENEALOGY

Little Ethel: "Mother are you the nearest relative I've got?"

Her Mother: "Yes dear, and your father is the closest."

—*Railway Employees Journal*

CONTROL

Mr. Smith—"By the way, Brown, how many controls are there on that radio set you have at home?"

Mr. Brown—"Three, my wife and the two children."

—*The Bulletin*

AWAKENING

The Irish foreman of the road gang found one of his men sleeping in the shade. "Slape on, ye idle spalpeen," he said, "slape on. So long as ye slape, ye've got a job; but whin ye wake up, ye're out of work."

—*Case and Comments*

TWO-TIMER

The trouble with the man who takes his time is that he takes your time also.—*Sunshine Magazine*.

HEAVENLY

"From what I hear, your wife is a bit of an angel."

"Oh, rather. She's always going up in the air and harping on something or other.—*Bagology*.

SHUT

There are two occasions when you should keep your mouth shut—when swimming and when angry.

—*The Compass*

REMEDY

Professor: "Every time I breathe someone passes into eternity."

Friend: "Try cloves."

—*Sunshine Magazine*

ETHICS

A clothing merchant's son asked him to define ethics.

"Vell, I vill show you," said the father. "Suppose a lady comes into the store, buys a lot of goods and pays me ten dollars too much when she goes out. Then ethics comes in. Should I or should I not tell my partner?"

—*Railway Employees' Journal*



"Why should I be ashamed of being in the Third Grade again? I bet two bits you'll be here, too."

In more recent years, however, Mormon missionaries have carried their message of truth to the flatlands of Louisiana, and this state now has seventeen branch Sunday Schools of the Church. One of them is in a little town called Many, situated in the pine country near the Texas border. Many's Sunday School workers hold regular Prayer and Faculty meetings. Many's monthly reports, filed regularly by Ruby Lea Muse, show the average attendance to be about 70 per cent of the enrollment of 55. Fred L. Wagle is branch president.

The Sunday School meets in the new white, frame branch chapel, completed three years ago. Much of the lumber in the chapel is native long-leaf pine. The classrooms are equipped with blackboards, and the chapel contains a library with such teaching tools as reference books, maps, charts, pictures and globe.

Little wonder is there that Many has such an excellent Sunday School in Louisiana, a state rich in Latter-day Saint history.

—WENDELL J. ASHTON.

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MANY (Louisiana) BRANCH CHAPEL

Louisiana, that vast garden of flowering magnolias, pines, pecan groves, sugar cane and cotton and old balconied homes with a French and Spanish accent, was for many years the gateway to America for Latter-day Saint converts coming from Europe.

During 14 years (1841-1855), 17,463 immigrating Saints, it is said, arrived at New Orleans. Most of them came from Europe in ships with such names as *Isaac Newton* (the first one), *Berlin*, *Emerald*, *Glasgow*, *Italy* and *Buena Vista*.

Usually the immigrants transferred at New Orleans to paddle-wheeled steamers which carried them up the Mississippi to Nauvoo or, later, to a debarkation point on the Missouri where ox-drawn wagons were fitted out for the journey across the plains to Salt Lake Valley. Sometimes tragedy rode up the Mississippi with the Saints, as in the case of the first company of Welsh converts under Elder Dan Jones, who lost about sixty souls, a fourth of their company. They were victims of cholera while going up the river.

As early as 1841 there were a few Latter-day Saints residing in New Orleans, and, during the immigration period there, a small branch of the Church functioned in the "Crescent City." Most of the members were converts detained through the lack of funds to proceed up the Mississippi.

The branch discontinued shortly after New Orleans was abandoned as a port of entry for the Saints.

—More on other side